

# Dasam Granth Prosecution

By  
Darbara singh Gill ; Chairman IHRO

## IPC 295-A

**'295-A. Deliberate and malicious acts intended to outrage religious feelings of any class by insulting its religion or religious beliefs- Whoever with deliberate and malicious intention of outraging the religious feelings of any class of citizens of India, by words, either spoken or written, or by signs or by visible representations or otherwise, insults or attempts to insult the religion or the religious beliefs of that class, shall be punished with imprisonment of either description for a term which may extend to three years, or with fine, or with both.'**

***Classification of offence-*** The offence under this section is cognizable, non-bailable, non-compoundable and triable by Magistrate of the first class

### Jan 10<sup>th</sup> 2007 DS GILL Response Jasbir Singh mann Email

Re: Dasam Granth: Rejoinder to Dr Mann  
by DS Gill

Date: 1/10/2007 7:57:26 A.M. Pacific Standard Time  
From: [ihro.india@gmail.com](mailto:ihro.india@gmail.com)

Dear Dr Jasbir Singh Mann:

Should I tell you what's the need of IHRO's to take up this Project on Dasam Granth? Probably you know better than any other member of this group. Besides that, it is a human rights issue how a small group of vested interests among Sikhs is creating confusions (doubts) over the Banis of Guru Sri Guru Granth Sahib, Sri Dasam Granth, Bhai Gurdas and Bhagats, etc? Thus, the opponents of such bani are injuring the religious feelings and beliefs of majority of the Sikh people who simply have respect and faith in these sacred banis. Babu Teja Singh wrote SGGS Bir without Bhagats' bani and was excommunicated by Akal Takht. Similarly Dr Jaggi played with sentiments of the Sikhs. Why the research on Bani? It is only to create confusion on its source (Gurus).

If any one thinks more learned or more intelligent than Bhai Mani Singh or Bhai Desa Singh, etc, or for the sake of arguments, than any other person/s

who believe these banis to be sacred banis, that One should read bani of his choice which he/she considers to be sacred bani.

That One should not read or recite Dasam Granth or bani of Bhai Gurdas! Moreover, no one compels him/her to do so. Then WHY does that ONE (opponents) make propaganda on this issue.

BUT we in IHRO will lend our support to all those who have faith in that bani, I mean the Dasam Bani. Guru Tegh Bahadur sacrificed his life for the faith of others in which the Guru had no faith or belief. That was the peak of the defence of human rights.

Tell me why should we in IHRO not support the people who have faith in Dasam Bani? And that too, when a small group of people of Bhasaurian thought is making efforts to make Dasam Granth doubtful in minds of the Sikhs (their next target is Sri Guru Granth Sahib), thereby injuring the feelings of a large segment of Sikhs. They (opponents) by their act and conduct become offenders in eye of law (295A IPC). Here comes the role of IHRO to defend the faith of all of them.

Rest of your message needs no reply from IHRO. It may have some value for those who want to become scholars like many have become so.

We will not allow them to abuse the sacred bani (they say it a Kanjjar bani or Koke Shashtar). We will fight to the finish! I mean to the logical conclusion.

D S Gill

On 10/01/07, [JasbirMann@aol.com](mailto:JasbirMann@aol.com)  
<[JasbirMann@aol.com](mailto:JasbirMann@aol.com)> wrote>

On Jan 7<sup>th</sup> 2006, Harbans Singh Baltimore, USA wrote in his GLZ post "IHRO's stand on Dasam Granth brings a question to mind should IHRO's stand on other issues that it deals with be taken seriously".

Respected, D.S.Gill Ji  
Chairman IHRO

I completely agree with Harbans Singh Noor Ji and support my contention with the following academic evidence.

A.) In IHRO resolution, number 7 dated Dec 23rd, it was reported “That the so-called controversy about the Dasam Granth was finally resolved in 1931 when the entire issue was reviewed under the aegis of The Darbar Sahib Committee of the Shiromani Gurdwara Parbandhak Committee (SGPC) which vindicated the earlier conclusions that the Dasam Granth was entirely the work (Bani) of Guru Gobind Singh”.

Can IHRO give any written evidence on this Darbar Sahib committee, who were the members? What were the findings of the committee? When ( day, date & resolution #) above issue of authenticity of Dasam Granth was finally resolved & approved by the SGPC & Sri Akal Takhat?

If the source of IHRO information is online encyclopedia (Wikipedia). Then forum members must know that this encyclopedia can be edited by anyone. “It has no "editorial board", and its articles are written by volunteers around the world. Unlike with other encyclopedias, the volunteer authors of Wikipedia articles don't have to be experts or scholars. They can be anyone, including you! Volunteers do not need any formal training before creating a new article or editing an existing article”.

-Can IHRO write details of their evidence used in resolution #7?

B.)Did By Mani Singh wrote ““Sikhan di Bhagatmala”?. Mani Singh as its author is doubted by bhai Vir Singh in the introduction of book when he edited it 1921, Dr Surindar Singh Kohli & Dr. Tarlochan Singh Bedi. See below

Any how (Sakhi 128) in the book talks about Mian Jamal came under care of Guru Hargoibnd and not about Guru Gobind Singh. It appears by giving the wrong serial # of the Sakhi IHRO is misrepresenting the fact and trying to include this sakhi under the eleventh var teeka of Bhai Gurdas. There are many manuscripts of the Sikhan Di Bhagat Mala, and in all of them the teeka of eleventh var of Bhai Gurdas ends at Sakhi Number 152 and in one at 139. The Sakhi reported by IHRO comes after the finishing of the end of 11<sup>th</sup> var of Bhai Gurdas in the Twelve extra Sakhis written in some manuscripts. The correct number of the Sakhi is 158. For the information of forum members, Sikhan di Bhagat Mala in literature is also called, Bhagat Ratna Wali. It was first edited by Bhai Veer Singh in 1921 and name “Sikhan di Bhagatmala” was changed by him from an old manuscript which has only one thirty nine sakhis. Then in the second edition, in the introduction Bhai Vir Singh writes that he found other manuscripts of this Sikh Bhagat Mala where after the end of eleventh var teeka, there were additional twelve sakhis written by somebody else.

1) Generally it is said that this Sikhan di Bhagat Mala was written by Bhai Mani Singh but Bhai Vir Singh writes in introduction of 2<sup>nd</sup> edition that “ he

is not sure that this document was written by Bhai Mani Singh. He thinks that somebody else wrote this and gave the name of the document to be written by Bhai Mani Singh”.

2)Dr. Surinder Singh Kohli on the chapter of Bhai Mani Singh in the book edited by him, “Punjabi University Punjabi Sahit Da Ithas”, published by: Punjabi University, 1967,1986 concludes that Bhagat Ratna Wali cannot be the writing of Bhai Mani Singh because the author has made lots of mistakes by writing certain Sakhis which were against Gurmat philosophy.

3)Dr. Tarlochan Singh Bedi (Head Punjabi Dept., Government Brjindra College) wrote the book, “Sikhan Di Bhagat Mala” published by Punjabi University, 1986. He gives the details on the issue of, “Sikhan Di Bhagat Mala” and talks about four manuscripts of this composition,its structure, language, inconsistencies, authorship and concludes that:

- 1)Sikhan Di Bhagat Mala is not the writing of Bhai Mani Singh
- 2) Writer of Sikhan Di Bhagat Mala and writer of Gurbilas Patshahi 6 are the same( evidence given by the author). In his opinion Kavi Sohan is the writer of “Sikhan Di Bhagat Mala”

I will like forum members to read this book “Sikhan di Bhagatmala”by Bedi and decide yourself. Please read the comments of Tarlochan singh bedi where he quotes in his introduction many anti-sikh sakhis . For example Sakhi #,s 90&47 are Anti gurmat.Sakhi156 reads Guru gobind singh recommended use of addictive substances for Sikhs. Sakhi 157 reads” when Sikhs go to court they should use scissor to trim and level their Beard. This was request #7 from the Sikhs to 10<sup>th</sup> guru who then put signature on this special order for Sikhs. This sakhi deals with ten clarification which Sikhs asked from 10<sup>th</sup> Guru Ji”.Sakhi 154 reads that guru Teg Bahadur was not martyred by Aurangjeb but 9<sup>th</sup> guru himself “ asked one Rajput to cut his head with Sword which Rajput did”. How could IHRO imagine that Bhai/Giani/Shahid Mani Singh who scribed GGS in 1706 AD could write sakhis which are anti-Sikh,anti-Gurmat and distort Martyrdom of Guru Teg Bahadur .

In reviewing the British library manuscripts (MSS IOR EUR McKenzie Volume 40 British Library)List of Sikh Compositions Translated by John Layden and Used by Malcolm. Evidence shows that “Bhagat Ratanavali composition” is actually Teeka of 10<sup>th</sup> Var from Punjabi account of pious personages starting with stories of Dru, Naradmuni, Prahlada, Rajajanak, Raja Harichandra, Krishna, Dropti, Pandavs, Jaidev, Namdev, Trilochan, Dhana Jat, Kuber, Indra, Robber Valmiki, Gobind Raj, and ending in Krishna.It matches with 10<sup>th</sup> Var of Bhai Gurdas.(See Page 208 – 220 of the manuscript).This evidence proves that Bhagat Ratan Wali in literature was the Teeka of tenth var of Bhai Gurdas and there was no

Bhagat RatanaWali Var eleventh Teeka until the end of eighteenth century when this entry in manuscript was made. Otherwise Dr. Layden would have translated it. This proves the point that Bhagat Ratanavali or/sikhan the Bhagatmala which is Teeka of Eleventh Var of Bhai Gurdas was written in end of 18<sup>th</sup> century or early 19<sup>th</sup> century & to it 12 extra sakhis were added and to make it popular name of Bhai Mani Singh was attributed to it as author.

--CAN IHRO share concrete evidence with forum members its authenticity based on academic Parameters"? which means " who is the real author of Sikhan Di Bhagat Mala and when was it written, where was the document before it was edited first time by Bhai Vir Singh in 1921AD. So many Internal textual inconsistencies. Who wrote 12 extra sakhis in the document when all initial 152 sakhis are teeka of 11<sup>th</sup> var of Bhai Gurdas?

C). This is just for the information of forum members that all the Sikh Rehat Namas first time were reported by Pandit Tara Singh in 1884 AD In his book "Sri Guru Tirath Sangrah", which included list of 21 Rehat Namas. Later on, Bhai Bhagwan Singh who was follower of Baba Sumer Singh who became the Mahant at Sri Patna Sahib in 1882 also wrote "Ber Bimal Bibek Baridh Granth" which included 37 Rehat Namas. It proves that all Rehatnamas which appeared in above two Granths of Pandit Tara Singh & Bhai Bhagwan Singh are late 18<sup>th</sup> century or 19<sup>th</sup> th centry writings.

IHRO reports on the Rehat Nama of Bhai Desa Singh but fails to mention the dating of this manuscript by academic parameters. Per Piara Singh Padam, Desa Singh could be son of Mani Singh or could be any other Desa Singh. There are four Bhai Mani Singh reported in literature as follows and IHRO must provide the evidence that this Bhai Desa Singh was son of which Giani /shahid Mani Singh who scribed GGS in 1706AD? Bhatwahi,s of all must be traced and other academic parameters must be followed to prove the real identity of Desa Singh who from the internal evidence of this Rehatnama seem to be an opium addict personality as he recommends that " Sikhs can take opium and bhang per sikh code of conduct" chhand 32.

- 1) Bhai Mani Singh of Alipur (Multan)
- 2) Bhai Mani Singh Kambo
- 3) Bhai Mani Singh Dulat, Jat of Kambowal
- 4) Bhai Mani Singh, a resident of Kaney kachay

The IHRO failed to share the internal evidence of Rehatnama itself that it was written in the end of 18<sup>th</sup> century as the chaand number, 126 (in the autobiography) Desa Singh confesses that he first lived in Morali Bunga in Amritsar where one time Jassa Singh Kalal lived. Please note Jassa Singh Kalal (Ahluwalia) died in 1783 AD. The IHRO concealed the fact that chaand number 32 of this rehat nama also states " Sikhs can take opium and bhang per sikh code of conduct". And in chaand 45 this rehat nama also includes the use of alcoholic drinks by the Sikhs per code of conduct( this Anti Gurmat internal evidence makes this rehatnama doubtful)

Desa Singh reports also in the autobiography of this Rehatnama that from Amritsar he goes to Patna Sahib where he sees in his dream Guru Gobind Singh Ji who tells him about the various compositions of Dasam Granth. IF IHRO believes that DG was compiled by bhai Mani Singh in early 1700,s then why Desa Singh has to see it in dream ?.

Desa Singh Rehat Nama written in the end of 18<sup>th</sup> century and its internal evidence to be written in Patna supports my opinion on Dasam Granth that this was compiled by Nirmalas at Patna and Desa Singh must be listening to such stories when he went to Patna Sahib, Britishers gave opium to the Nirmalas of Patna which has been recorded in the documents as published in the book by Dr Ved Parkash "Sikhs of Bihar". Thats why Desa Singh writes opium, Bhang use as a part of code of conduct by Sikhs.

-CAN IHRO share with forum members dating of "Bhai Desa Singh Rehatnama" except name appearing in Bhatwahi. Even Piara Singh Padam says it could be some other Desa Singh. What is the IHRO concrete proof that he was son of Giani /shahid Mani Singh who scribed GGS in 1706AD?who will recommend Opium,Bhang & alcoholic drinks as a part of sikh code of conduct for the khalsa?

D) Can IHRO share any evidence with forum members that where was 1428 pages Granth as corrected by sodhak committee in 1897 AD with the title " Dasmī Patshahi Ka Granth" associated with Guru Gobind Singh in Punjab or Delhi areas in 18<sup>th</sup> century as Malcolm could find none when he came to Punjab in early 1800,s. Budha dal organization ,s Sri Sarbloh Granth Ji, Published by Singh Sahib Baba Santa Singh Ji at Budha dal Printing Press Lower Mal Patiala, Editor and Writer Jathedar Dyal Singh Year 2000 writes in Introduction page Khakha of volume one that " Sarbloh Granth and Dasam Granth came to Punjab in Samat 1860(1803AD)"

- Will IHRO verify the above fact and share with forum members if Budha Dal who is part of their team, why their published writings indicate no Dasam Granth or Sarabloh Granth in Punjab until Samat 1860(1803AD). Can IHRO provide any evidence that this 1428 pages Dasam Granth was present in Punjab or Delhi sikh institutions in 18th century?

The debate on Dasam Granth is not new.IHRO is just a new entry.I hope IHRO will provide their answers raised in A,B,C,D paragraphs above. Academically One authentic version of text must be established first.In my opinion IHRO scholars should publish their opinion Paper on History,text and one authentic version of DG they believe in detail with academic parameters based evidence. If they fail to give any evidence based study ,then their stand on DG & other issues that it deals with will not be taken seriously by the forum members as suggested by Harbans Singh Noor. Resolutions alone do not make any evidence.

In my opinion lot of misrepresentation and misinterpretation is being posted on Internet. I will request the forum members to stay alert and in this case please read the following sources yourself and make personal final opinion:

1) "SGPC 50 SALAN DA(years) Ithas", published by SGPC Sikh Ithas Research Board, written by Shamsheer Singh Ashok, 1982 and 1998. Please note that this book contains the most important meetings and resolutions of the first 50 years of SGPC . Review of this book shows that no such resolution was passed on Dasam Granth as noted in IHRO resolution #7.

2) Sikhian Di Bhagat Mala, Edited by Tarlochan Singh Bedi and Foreword by Rattan Singh Jaggi and Vice Chancellor S.S. Johal. Published by Punjabi University, 1986. discusses the Text, authorship & other issues

3) Punjabi University Punjabi Sahit Da Ithas, Edited by Surinder Singh Kohli. See chapter on Bhai Mani Singh, pages 207-248, Volume Two, Published by Punjab University Chandigarh, 1967 and 1986. Discusses the issues of "Sikhian Di Bhagat Mala"

4) Bhai Mani Singh Jeevan and Rachana by Dr. Surinder Singh Kohli, page 18. Relation between "Sikhian Di Bhagat Mala" and "Gurbilas Patshahi 6"

5) Rehat Namay, Edited by Piara Singh Padam. Published by Chattar Singh and Jeevan Singh. 1974 and 1989.

6) Budha dal organization ,s Sri Sarbloh Granth Ji, Published by Singh Sahib Baba Santa Singh Ji at Budha dal Printing Press Lower Mal Patiala, Editor and Writer Jathedar Dyal Singh Year 2000. Please See Introduction.

For my opinion on various issues of history, text, authorship, authenticity, and comments on the various authors who have done research on the authenticity of Dasam Granth in past, please click on <http://www.globalsikhstudies.net>.

I agree with Giani Gian Singh as he wrote in Panth Parkash 1880AD that "The Granth that is now known as that of the 10th Guru. There was no Bir of this Granth during the time of the Guru. Bani remained separated here and there". Bhai Kahn Singh Nabha 1931AD writes "ignorant and Manmauji writers has written many Birs of Dasam Granth who have made them meaningless. He lamented that no Guru's Premi tried to do any corrective remedy so far". The authenticity of the presently published Dasam Granth as corrected & compiled by Sodhak Committee in 1897 needs a thorough Gurmat based independent inquiry in light of presently available historical and Textual evidence. I will request that Jathedar Sri Akal Takhat to constitute a committee of Panthic scholars of all shades under the guidance of SGPC and Sri Akal takhat to act as soon as possible on this important issue which is producing so many Panthic divisions.

### **Gurus Instructions to the Sikhs:**

In 1708AD before his death 10th guru sanctified Bani in Sri G.G.S. as spiritual guru and guru panth represented by five khalsas as a physical guru. He also declared that Bani of Guru Granth Sahib is sole Guru for the Sikhs and a sole cannon to accept any idea, concept, suggestion and any writing. Third guru was very clear from the beginning about such issues. Therefore recommended "Aao Sikh Satgur Kay Piaryo, Gavoh, Sachi Bani" in Anand Sahib. Final seal of AGGS Mundavani M5 discusses use of Sach, Santokh, and Vichar on issues. In Sikhism, victory always belongs to Waheguru. Let all of us follow Gurus Instructions as outlined above,

work together and create one consensual panthic opinion on this issue which will save the Sikh Community from Panthic Divisions.

Jasbir Singh Mann M.D.

California

Original Message -----

From: [IHRO](#)

To: [singhjudge@yahoo.com](mailto:singhjudge@yahoo.com)

Sent: Sunday, January 14, 2007 4:46 AM

Subject: Re: [learning-zone] prosecutions or amicable solution on dasam granth

Dear Sardar Mewa Singh Ji:

You have rightly said that the matter should be amicably resolved by the Panth. But the adversaries of Dasam Granth do not recognise the present, given Panth. To my mind, Akal Takht along with other Takhts, SGPC and other religious organisations like Taksals, Nihang groups, Singh Sabhas, AKJ, Sant Samaj, Sikh political groups etc, constitute a Panth. Few individuals and a newspaper-wala think themselves as the real Panth (and courts as well), and individually and severally issue edicts or decisions and Panthak issues, injuring the religious feelings of the others (the given Panth). Some few persons at Chandigarh had, some time back, summoned Akal Takht Jathedar to appear before of them.

If they do not acknowledge the given Panth, how the matter could, then, be amicably be solved. And the given Panth is not adversary of the DG, nay; it's largely in favour of it or prefers to remain silent on this issue. The Panth, practically, have accepted the edict of Akal Takht on Raag Mala- 'You may or may not recite the Raag Mala.' That's it!

Can it not be the solution, that one can read or recite Dasam Granth or any part of it, if one likes (have faith in) it? Or one may or may not read or recite it, if one does have any belief in it.

The answer is a Big NO! Because, they are following the foot steps of Babu Teja Singh Bhasaur, who had written a Bir of Sri Guru Granth Sahib, without Bhagat's Bani and was e-communicated by Akal Takht. They are revengeful of the ex-communications, now, of Kala Afgana and 'Spokesman' Joginder Singh by Akal Takht.

After Dasam Granth, they would take up the issue of Bhagat's Bani.

Do you have any solution for them in these circumstances other than going to law courts for redress?

Silence on this matter may encourage civil war among Sikhs as the readers of the Spokesman daily had already declared: "We will kill the person who brings Dasam Granth into Jammu (city or state)."

Any way, we are waiting for your suggestions!

With regards,

DS Gill

--- In [learning-zone@yahoogroups.com](mailto:learning-zone@yahoogroups.com), on Jan 1, 22/07 "IHRO" <ihro.india@...> wrote:

Respected Dr Jasbir Singh Mann and Sardar Mewa Singh Ji:

I am thankful to you for showing the concern and making suggestions for the amicable, Panthic solution to the matter of Dasam Granth. We discussed your messages in an informal meeting of the IHRO Core Group. We all agree on the point that the final solution is vested in the Panth- Akal Takht, Panthak representatives, including genuine scholars of both sides (though this has nothing to do with the prosecution of the offenders of DG). But I am afraid if the other party (antagonists of DG) will agree to it. We in IHRO have nothing against them personally; rather we are more near to each other on other matters facing Punjab and the Sikhs than these traditional, discredited jathedars and politicians. Some of them are (silent) members of this egroup (IHRO).

It would be graceful if you could talk to them regarding this proposal. Thereafter, IHRO can arrange the meeting (discussion) of pro and anti DG scholars under the presidency of person or persons such as Justice Kuldip Singh. If the Discussion reaches at a logical conclusion, only then we should go for the Panthak consensus as suggested by you.

Awaiting your response,

With regards,

Dsgill

--- In IHRO@yahoogroups.com, "singhjudge" <singhjudge@...> wrote:

Dear DSGill

I think it will be a step in the right direction, to call a meeting of the Sikh scholars of the different views on dasam granth and even the leaders of the Sikh organisations holding different views on this issue may be invited. All of them should be given the time to present their reasons in support of their views and then interse discussion may be held as to the views of each other, so as to come to the correct conclusion. Let these discussions be for a few days continuously if need be, to take this matter to the logical end. It will be helpful for Sikh panth to take the right deciion. Perhaps you might have read in the Sikh history, that in 18th century, the Sikh representatives would not end their meetings at Akal Takhat till they reached the unanimous decision.

Justice Kuldip Singh is the right person to preside over these discussions for the proper conduct of the proceedings. Even those eminent scholars, who are silent on this issue may be invited for their views. If all such persons come with open mind, with the truth finding mission, rising above the egoistic tendencies to stick to their own views, then it may not be much difficult to find the correct conclusion unanimously on this issue.

Mewa Singh

--- In IHRO@yahoogroups.com, "singhjudge" <singhjudge@...> wrote:

Dear D.S.Gill

I appreciate your desire and efforts and of your colleagues to devote time, apart from your busy schedule of your law practices, to the solution of the long standing dispute as to dasam granth, but it should be taken in the right perspective to achieve the aim. You have asked for my views in this regard. I am sending my recent post in glz, in which details have been given as to the solution of this problem, by taking the decision by Sikh panth, to be binding on all Sikhs. To sort out the preliminary matters, a representative Sikh meeting can be called at Akal Takhat, after the punjab elections as most of the Sikhs and Sikh leaders are till then busy in the elections. To your query, that can it be a solution that any one can read it or not according to its belief, my view is that it is no solution. No body can stop any one who wants to read it and neither any one can compel the other to read it who does not want it.

**THE QUESTION FOR DETERMINATION IS THAT WHETHER THE DISPUTED compositions can be attributed to Guru Gobind Singh, which are the translations of Hindu purans and scriptures, relating to Hindu Gods Goddesses and incarnations, and the hundreds of stories most of which relate to the viles of women and their deceptions, which are in contradiction to the Divine thought of tenth Guru and other Sikh Gurus and whether Dasam Granth can be installed in Gurdawaras along with Guru Granth Sahib, the installation of which at Takhsats Hazur Sahib and Patna Sahib is put forth as evidence, by some Hindu fundamentalists, to prove that Sikh religion is part of Hinduism.**

**Some Sikhs hold the different views under their own misunderstandings, for which they need to study and understand the Divine teachings of Guru Granth Sahib and then to go through the compositions of dasam granth to educate themselves. This issue should be decided by Sikh panth, under the Divine guidance of Guru Granth Sahib, to be binding on all Sikhs as it concerns with all the Sikhs and Sikh religion.**

**Dasam Granth dispute-solution Message List**

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**DASAM GRANTH, CONTAINS THE COMPOSITIONS, JAAP SAHIB, AKAL USTAT, BACHITTER NATAK, CONTAINING:- " CHANDI CHARITER 1 AND 11, CHANDI DI VAR, GIAN PARBODH, CHAUBIS AVTAR, UP AVTARS ", SHABAD HAZARE, 33 SAWYAS, KHALSA MEHMA, SHASTER NAM MALA PURAN, CHARITRO PAKHYAN, ZAFAR NAMA AND HIKAYATS.**

**ALL THESE COMPOSITIONS ARE INDEPENDANT AND SEPERATE, BUT COMBINED TOGETHER, CALLED DASAM GRANTH. ADMITTEDLY THIS COMBINATION WAS NOT DONE BY GURU GOBIND SINGH. ITS SUPPORTERS ATTRIBUTE IT TO BHAI MANI SINGH, WHILE ITS OPPONENTS FALSIFY IT. PRACTICALLY ALL SIKHS AND SIKH SCHOLARS ADMIT THAT- JAAP SAHIB, AKAL USTAT, SHABAD HAZARE, 33 SAWYAS, KHALSA MEHMA, AND ZAFAR NAMA, ARE THE COMPOSITIONS OF GURU GOBIND SINGH, BEING IN ACCORDANCE WITH THE DIVINE THOUGHT OF SIKH RELIGION. SOME OF THESE COMPOSITIONS ARE A PART OF SIKH NIT NEM AND SIKH INITIATION-AMRIT AS CONTAINED IN SIKH REHAT MARYADA, A COLLECTIVE SIKH DECISION, TO BE FOLLOWED BY ALL SIKHS.**

**The dispute is as to other compositions, that these are in contradiction to the Divine teaching of Sikh religion. Sikh**

panth has not taken any decision in this regard, being post poned since long, which needs to be taken in accordance with the Sikh concept of Guru Grnth-Guru panth,to be acceptable to all.

Guru Gobind Singh ordained the Sikhs to accept Guru Granth Sahib as the perpetual eternal Guru of Sikhs, which contains the revealed word of God. It completely rejects the Gods and Goddess of Hinduism and their reincarnations and the worship of Idols. Guru Granth Sahib preaches the Name of God (one and only one, formless, unborn and self illuminated) to be imbued in one's mind. If any composition violates these fundamentals of Sikhism and praises any Hindu God, Goddess or their incarnations, it can never be of any Sikh Guru or even of any true follower of Sikhism. Guru Granth Sahib is such a true guide that it is not at all difficult to come to the true conclusion in this respect. It requires a very serious thought that whether the compositions relating to the praise and admiration of Goddess Durga, Ram Chandra or Sri Krishna or any other Hindu God can, ever be attributed to Guru Gobind Singh.

American scholar Geoffrey Parinder who authored the book, `World Religions' could find no difficulty to conclude at page 259-

"The Dasam Granth is an eighteenth century collection of miscellaneous works attributed to Guru Gobind Singh. The attribution appears to be accurate in the case of few compositions, but the bulk of the collection, consisting of Hindu legends and tales of the wiles of women can not possibly have been his work."

Several other scholars of Sikh religion have also come to the same conclusion, while some differed to it. Guru Gobind Singh in his divine hymns totally rejected all Hindu Gods, scriptures, rites and rituals and the Hindu Caste System. Instead Guru Gobind Singh created a separate Sikh identity to complete the formation of Sikh nation. The Sikh nation was made so independent and powerful that it established a sovereign Sikh empire through out north India.

Some Hindu fudamentalists have alleged Sikh religion to be part of Hiduism on the groud of placing and reciting DasamGranth in two Sikh Takhata at Hazur Sahib and Patna Sahib,containing translations of Hindu Legends and incarnarions, attributed to Guru Gobind Singh. It is a self-deception to take advantage of the dishonest interpolation of the Hindu legends in the Dasam Granth.

The real compositions of the great Guru rather prove to the

otherwise, without any shadow of doubt, that Sikh religion is an independent separate religion with its distinct identity, religious practices and unique doctrines and ideology. In fact it is the great Guru's prescribed identity and the code of conduct that always stood as a rock to fail the futile exercises of some Hindu fundamentalists to falsely misrepresent Sikhs to be part of Hindus time and again.

Guru Gobind Singh was very outspoken to totally reject the Hindu Gods and Goddesses. In his Divine compositions he proclaimed--

God has no incarnation. Ye say that God is unconceived and unborn.  
How could he be from the womb of Kausalya, (Ram Chandra)  
If he whom we call Krishna were God, why was he subject to death?  
Why was God whom ye describe as holy and without enmity have driven  
Arjan's chariot.  
Worship as God Him whose secrets none hath known or shall know.  
Thirty three Sawayas--X111

and

Some worship Brahma as God, others point to Shiva as God.  
Some say that Vishnu is the Lord of the world and that by  
worshiping him all sins are erased.  
Think on this a thousand times,,o fool. At the last hour  
all thy Gods will forsake thee.  
Meditate on Him in thy heart, who was and ever shall be.  
Thirty three Sawayas--XV1

It needs logical thought that whether still Guru Gobind Singh can be connected to the compositions relating to the Hindu legends and their translations from purans and Shastras of Hinduism containing the praises of Hindu gods and Goddesses as contained in the Dasam Granth, which are in total contradiction to the dictums of Sikh religion and to the stories as to tales of wiles of women, some of which downgrade their dignity and are obviously obscene, besides depicting the use of intoxicants, forbidden in Sikh religion.

Misconception and confusion in some Sikhs in this regard needs to be removed with education to the right perspective, by those who have the correct understanding, telling them the motivations and making it clear to them that the hand behind such confusions may be of those who propagate that Sikh religion is part of Hinduism and Sikhs are a sect of Hindus and who support it from the recitations of the compositions of this Granth in Sikh Takhtats.

Those who are opponents of this Dasam Granth should understand and

themselves be clear that the Divine compositions which are included in Sikh Nit nem and for the preparation of Amrit-Khande de pahul as contained in Sikh Rehat maryada to be of Guru Gobind Singh are of his. In fact the procedure prescribed by him for Amrit is the same which is now followed. It was not any secret thing and was known to thousands of Sikhs who were present there. Several persons who took the Amrit from Guru Gobind Singh or under his guidance were the leaders in Sikh struggle and they themselves imparted the Amrit to thousands of Sikhs and such a process continued uptill now. No one could dare to change it. It is no where even alleged that when, who and why the original prescribed procedure was changed.

Some contradictory writings are cited in this regard, which itself shows that those writers knew not the reality and did no research about it and only followed the stray remarks of those, who were ignorant themselves about it. Such contradictory writings have to be ignored. There were also the conspiracies and motivations to create confusions by the anti Sikh forces, who were motivated to bring in Sikh religion, the same myths, superstitions and the Hindu Gods and incarnations and their worship, rejected by Sikh Gurus and those elements who could never reconcile to the order of Khalsa, Sikh code of conduct, Sikh initiation of Amrit and separate Sikh identity, which are still in existence and active up till now. The writers who were and are under confusion in this regard, are not aware to the correct Sikh historical perspectives.

The Bani of Guru Gobind Singh, of course the real one, is Gurbani, as it was composed by him when he was the tenth Sikh Guru, though not included in Guru Granth Sahib. Some of his divine compositions are part of Nit Nem and Sikh innitiation- Amrit, as contained in Sikh rehat maryada, the collective Sikh panth decision, which must be accepted by all Sikhs.

It is for the Sikhs to take the collective decision through their representatives about Dasam Granth and its compositions. Those compositions, which are are not his, should not be attributed to Guru Gobind Singh, while his real compositions shoul be reverred as Gurbani.

In Dasam granth, the real Divine compositions only of Guru Gobind Singh should be kept as above refered to and any other as decided by Sikh panth to be his, to have been interpolated and inter mixed elsewhere, for which the deep study is required and particularly Of the first part of Bachitter natak, where in his past and present life,his mission, commandments of God to him and his battles with hill chiefs and mughal army, have been described in the personal

tense. All other compositions should remain separate as these originally were. Bachitter Natak is a separate composition and so are shaster nam mala , charitro pakhyan and hakayats 2 to 12.. In fact all these were clubbed together with the other real compositions of the great Guru without any authority and logic, which needs to be undone.

Supporters of the dasam granth allege that it was so done by Bhai Mani Singh after about two decades of the heavenly abode of tenth Guru, but some scholars falsify this version. Admittedly Guru Gobind Singh had not done it. Even if for the sake of argument, it is admitted that Bhai Mani Singh did it, then the question arises that, What right Bhai Mani Singh had to do so. Any Sikh, whatever esteem and respect, he may command in Sikhs, can have no right to act as Guru or Sikh panth. Such a panthic decision can not be taken by him as only panth has the right to take such panthic decisions, which has not so far been taken by Sikh panth on this issue.

Though Sikhs have not taken any direct collective decision on dasam granth, but no recognition to it has been given, excepting to the Divine compositionsof Guru Gobind Singh, just as jaap Sahib, sawyas and chaupai in Sikh rehat maryada, making it part of Nit Nem and Sikh innitiation- Amrit. It has been provided in Sikh rehat maryada that-

No other book, however holy and readable, is to be installed In a gurdawara as the holy Guru Granth Sahib is installed.

It obviously means that dasam granth can not be installed in a Gurdawara, where in only Guru Granth sahib can be installed. The usual order of services in a Gurdawara has been provided-

The usual order of services performed in a Gurdawara is the Opening of holy Guru Granth Sahib, kirtan, exposition, Gurbani Katha, the Anand, the prayer, the reading of a passage from the Holy Guru Granth Sahib, the distribution of karah parsad, and dispersal.

It obviously means that no dasam granth there and no reading of passage from it in Gurdawaras.

and

The exposition of the holy word (Guru Granth Sahib) alone Is allowed in a Gurdawara.

It means no exposition from dasam granth is allowed in a Gurdawara. andThe Amrit ceremony is to be held in the presence of holy Guru Granth Sahib and a passage only from it is to be read.

It obviously means no dasam granth can be taken there and no passage from it to be read.

In fact all the Sikhs admit that only Guru Granth Sahib is the eternal Sikh Guru in perpetuity as ordained by Guru Gobind Singh. Installation of dasam granth in Gurdawaras is not permissible and neither the reading of passage from it, as it can not be given the status equal to Guru Granth Sahib, besides the open violation of Sikh rehat maryada. As these violations are taking place and some Sikhs accept all the compositions of dasam granth and some reject all its compositions, under their own misunderstandings, a decision should be taken by Sikh panth to its right perspective under the Divine guidance of Guru Granth Sahib in the form of Gurmatta , to be acceptable to all the Sikhs.

The concept of Guru Granth-Guru panth, as ordained by Guru Gobind Singh, should be revived, the ignorance of which for a long time has incapacitated the Sikhs to take the collective decisions as to the Sikh panthic affairs. It has been reiterated in sikh rehat maryada as well, that all the decisions affecting the Sikh panth should be taken by the panthic committee and the accredited representatives of the panth form a meeting of the panth and their decision is called Gurmatta, to be taken in the presence and Divine guidance of Guru Granth Sahib, on the subjects which are calculated to clarify and support the fundamental principles of Sikh religion, such as safeguarding the position of Sikh Gurus and the holy Guru Granth Sahib, the purity of the ritual and the panthic organization. The decisions of the panth are to be inviolable and binding on all Sikhs. The Sikh panthic decisions were taken in this manner at Akal Takhat by the Sikhs during the Sikh struggle in 18th century and they became victorious to wipe out the mughals and Afgan invaders and to establish Sikh empire.

Sikhs are now spread world over and a commission of experts may be appointed to set up a panthic committee as Sikh representative to take the decisions on Sikh affairs as the involvement of all the Sikh is a must to make the decisions to be acceptable to all. The blue print may be to take the representatives of the organizations elected by the Sikhs, just as SGPC, management committees of Delhi Gurdawaras, Sikh Takhats at Hazoor Sahib, Patna Sahib, other traditional Sikh organizations, world Sikh Gurdawars management committees, to be divided in 6 or 7 zones on the basis of population

and any other Sikh organization elected by the Sikhs. The number of the representatives of these organizations may be fixed according to the number of Sikhs , they represent. These representatives may co-opt the distinguished Sikhs known fo their services to Sikh panth as fixed, world over.

This panthic representative committee should hold its meetings and Sikh congregations at Akal Takhat Amritsar and have its secretariate in that complex. The Akal Takhat Jathedar should be its spokesman and to ensure the compliance of its decisions, to be nominated by it. The authority of Akal Takhat, which is now being eroded, will be restored and its sanctity maintained. It can also preach Sikh religion world over, as to which Sikhs are being accused by world scholars of religions, of not discharging their duties in this regard. It may also bring in, all Sikhs, particularly the Sikh youth, in Sikh code of conduct and Sikh way of life, from which they are drifting away.

Let the first task of this representative panthic committee be to settle the Dasam Granth dispute to the expectations of Sikhs and acceptable to all, under the Divine guidance of Guru Granth Sahib. A Sikh representative meeting may be called at Akal Takhat immediately and it may set up a commission of experts to deeply go through this matter, to discuss.it with the persons holding different views, to hold their interse discussions, to bring them to the right perspective and then to submit its report ,which may facillitate the right decision to be taken by the Sikh representative panthic committee, to be acceptable to all the Sikhs. This commission may also settle the procedural matters to set up the world Sikh representative panthic committee

The Sikhs holding different views on this issue should try to reconcile and not to accuse each other to be the agents of anti Sikh forces, as most of them consider them to be bonafide in their views, may be right or wrong or may be due to their misunderstanding of the issue. Moreover the agents of secret agencies are very few, to create only confusions and controversies, who are always difficult to be found out. However if the Sikhs holding different views on this issue do not see to the reason and logic to come to the correct unanimous decision , then they will certainly be helping the cause of anti Sikh forces to create division in the Sikhs on such a made up crucial issue.

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